The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, DECEMBER 24, 1870. [No. 43

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Hindu Reformer* resorts to the rather unusual expedient of publishing in full the names of defaulting subscribers, filling four columns with the names of those who are more than a year in arrears. We suggest that it should publish a list of those who have paid, that we may know how many conscientious subscribers it has, and what the proportion in the Native community of paying subscribers to the whole number that take in newspapers. We hear a good deal of the progress of the vernacular press on this side of India, but how is it supported? By those that subscribe, or by special grants-in-aid from the rich, or how?

—There are a number of Native Theatrical companies in Bombay, and it appears that they are not very amiably disposed towards each other. The other evening an actor representing Roostum was on the stage of the theatre on horseback, engaged in mortal combat, when suddenly horse and rider plunged through the floor into a deep pit out of which they were extricated not without much difficulty, happily without loss of life. *The accident is attributed to* professional jealousy, the supports of the stage having been surreptitiously tampered with!

—We should like very much to know on what authority the *Star of India* says that the Queen of Madagascar has reverted to idolatry.

—The successful candidates for matriculation at the recent examination were less than one in six of the whole number. This proportion is exceedingly small. It was higher last year and very much higher the year before. In 1868 the number was 250, this year 142. First on the list come five Government institutions which passed 141 in 1868 and only 59 this year. This portentous fall may partly be ascribed perhaps to the higher standard now adopted. Out of the total 142, 12 were from Protestant Mission Schools, while St. Mary's Institution (Jesuit) passed 11. The General Assembly's Institution passed 3; Money School, 2; Poona Free Church, 2; Ahmedabad Mission School, 2; Hyderabad, Kurrachee and Nagpore, each 1. The Mission schools passed 24 in 1868.

There has been a meeting of 'Catholics in Bombay to welcome Bishop Meurin, who has just returned from Rome. An address read by Justice Green contains these important words:

"As Catholics, we adhere to the principle laiddown about eight years ago with so great authority and solemnity in the address to His Holiness signed by 24 cardinals and 244 bishops of the Church, that in the present state of human affairs this temporal sovereignty of the Holy See is absolutely required for the good of the Church and the free government of souls."

Perhaps our Roman Catholic friends do not perceive the full significance of the principle here asserted. The temporal dominion of the Pope is absolutely required for the exercise of his spiritual functions; but the temporal dominion is gone; what can he do but renounce his headship of the Church of Rome? As he cannot exercise his spiritual functions what remains but that he should cease to pretend to such exercise?

Our readers will be interested in the following outline of the Bishop's reply:

"There was visible a great impression pervading the assembly, when he mentioned a chain of facts, each of which showed the finger of God visibly at work in the events that will make ever memorable the latter half of the year 1870. The declaration of war was made on July 18, the very day on which Gallicanism received its overthrow in the Vatican Council, by the declaration of the dogma of the Infallibility. On the same 18th July 1851, the report made in writing by Melanie, one of the two children of La Salette, was presented to the Holy Father, who, it is stated, on reading the secret contents, exclaimed on the spot, 'Poor France!' Also, it is remarkable that Melanie, when writing out her report, asked, child as she was, how the word "infallible' should be spelt. Another fact: On August 6, the last of the ten thousand soldiers of *the French army of occupation* at Rome left Civita Vechia and the French flag was taken down there. On the same day the French lost 10,000 men at the battle of Woerth. Another fact. In September 1860 was the massacre of the Papal troops at Castel Fidardo, by the Sardinian troops under Cialdini, the issue of which was the loss to the Pope of the larger and richer portion of the Papal States. This calamity was solely and entirely the result of treachery on the part of Napoleon III.; and was it not in September 1870, that Napoleon III. himself was entirely undone?"

The *Catholic Examiner* adds:

"No one need be surprised to learn that a deep impression was made as these facts were being brought out."

We can well believe it. As regards the first *fact*: The declaration of war was made July 15th, three days before the dogma of infallibility was declared. The second *fact* speaks for itself. Truly a remarkable prophecy. The children of La Salette are they to whom the Virgin Mary is said to have appeared. The infallible one appears to have been indebted to them for some information regarding that 'poor France' which placed Pius IX. on his pontifical throne and kept him there with French bayonets for twenty years. It was certainly a most awe-inspiring fact that the child Melanie should have asked how to spell *infallible*! The September fact is equally marvellous. We certainly cannot congratulate our Roman friends here on the wisdom displayed in this speech. Perhaps the Bishop will employ his energies now in bringing out a new edition of his book in favor of the worship of images, so admirably suited for India. One very remarkable fact has been overlooked by him. The moment when the dogma of papal infallibility had been proclaimed amid the thunders and lightnings of one of the most terrific storms remembered in Rome, the Council separated, as for a brief adjournment, but never came together again! The Council was slain by that dogma, and the members scattered to the four winds of heaven.

The Evangelical Alliance have issued their usual Circular addressed to Christians throughout the world regarding the observance of the first week of 1871, as a week of united prayer. This circular is signed by the chief representatives of the Alliance in Britain, America, Holland, Belgium, France, Germany, Switzerland, Sweden, Turkey and Greece. It says:

"Let us all, of whatever language and denomination, unmindful of our minor differences, cordially unite, as well at other times as more especially during the Week of Prayer, in pleading with our one Father in Heaven in the name of our one Lord, Redeemer, and Intercessor, invoking the same Divine blessings, and that the time may speedily arrive when the whole earth shall be filled with the Glory of the Lord".

"O THOU THAT HEAREST PRAYER UNTO THEE SHALL ALL FLESH COME."

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting.

Sunday, January 1.—Inspiration of Holy Scripture:—its sufficiency and sole authority for religious faith and practice.

Monday, January 2.—Grateful review of the past, calling for renewed confidence and for increased devotedness.

Tuesday, January 3.—For National Mercies; for Kings and all in authority; for soldiers and sailors; for all who have suffered in recent war; and for the blessings of peace.

Wednesday, January 4.—For the children of Christian parents; for a blessing on home influence and on all teachers; for early dedication to God; and for more labourers in Christ's service.

Thursday, January 5.—For the Baptism of the Holy Spirit on all who profess and call themselves Christians; for the Conversion of the Jews; and for the removal of all hindrances to the spread of the Gospel.

Friday, January 6.—For the increase of charity; and of affectionate communion and co-operation among all in every land who love the Lord Jesus Christ in sincerity.

Saturday, January 7.—For Christian Missions; for the better observance of the Lord's Day; and for a blessing on Christian Literature.

Sunday, January 8.—Faith, Hope, and Love—essential witnesses for the truth.

We hope to publish in our next issue notices of meetings to be held in Bombay.

We do not ourselves make much account of names in a question regarding the interpretation of Scripture; but some will attach importance to the opinion of Dean Alford. Here is what he says in his Notes on the Greek Testament with regard to the last petition in the Lord's Prayer —

"Bring us not into conflict with evil, but rather deliver (rid) us from it altogether. In another view, however, as expressing the deep desire of all Christian hearts to be delivered from all evil

(for *tou ponerou* is here certainly neuter), the introduction of the mention of 'the evil one,' would here be quite incongruous and even absurd."

Strictly parallel to this petition is, we think, that of John XVII. 15: 'I pray that thou shouldest keep them from the evil.' (*ek tou ponerou.*)

A CONTEMPORARY calls attention to an article in the *Pioneer* denouncing the Rev. Mr. Robson and his brethren of the Rajpootana Mission for calumnies against the Government of the N. W. Provinces. The charges consist in substance of two counts, namely, that Mr. Robson most unjustly accused the Government of being culpably heedless in the face of stark misery and starvation after the 1st of April, and that then the missionaries had to undertake works for giving relief because the Government would not do so. And further Mr. R. is asked why the missionaries did not think of asking the Government for assistance in regard to the works which they themselves undertook.

It will be a simple matter for Mr. Robson to reply to this, and we leave him to do so. The readers of the *Bombay Guardian* are well aware that two years ago the Rajpootana missionaries distinctly saw the frightful calamity that was coming upon the province, and did their best to acquaint the public and Government with the facts. If their representations had been heeded, if even our own humble representations had been heeded, there would have been a saving of no one can say how many thousands of lives. The missionaries did what they could for the salvation of lives, and if this is a matter of any consequence in the eyes of Government, then Government owes them a debt of everlasting gratitude. And now forsooth these philanthropic and self-denying men are to be stigmatized as calumniators because they will not praise Government for what Government neglected to do. We can hardly conceive of anything more contemptible or scandalous than the language now used:

"It was only, so runs the charge, when the United Presbyterian Church in Scotland decided it could do no more, that the missionaries came forward and abused Government for its alleged neglect. 'This significant fact,' says the critic of the missionaries, 'strongly suggests the suspicion that, over and above the human desire to relieve the sufferings of his fellow creatures, there supervened in the minds of the Rev. Mr. Robson and his brethren the patent motive of exalting their Church above its rivals in schism-torn Scotland, and of arrogating pre-eminence on a field occupied by none but themselves.' To this it is added that 'when the expected bounty of the home Church failed, and with it the ambitious hopes of missionary renown, while heavy works were in progress, of which the expenses had to be met, to turn round and attack Government with the astounding charge of neglect was an obvious but scarcely creditable expedient.'"

It is sufficient to say that the columns of the *Times of India* and the *Friend of India*, to say nothing of our own, during the last two years, will abundantly bear witness that the above statement is simply false.

We cannot for a moment believe that the writer of the above represents the views of the Government of the N. W. Provinces.

A CONTEMPORARY was very much gratified by the Bishop of Calcutta's Lecture to our Native friends, in which he pointed out to them that we together constitute one race, only they have lagged behind their Western brethren in something and must now make up for lost time. It was so complimentary and conciliating and liberal; surely this was the way to win the confidence of our Hindoo brethren and do them good. We agree with our contemporary that the Natives should be addressed in a spirit of kindness and conciliation, and that we should be forward to recognize the good that is in them, and should carefully eschew every thing that savours of pride, and the consciousness of superiority. The best way to do this is to embrace heartily the great truth of Scripture, that every good and every perfect gift cometh down from above, from the Father of lights; that a man (or nation) can receive nothing except it be given from above; and what is given is to be shared with those that have need. We did not see that the Bishop of Calcutta had given the best expression to his desire to conciliate, by dwelling on the oneness of the Indo-European family, as distinguished from other families of the earth; and a vernacular journal, the *Mitrodaya*, bears us out in this. If we may judge of the Native sentiment by this article, the address failed to hit the mark at which it was aimed. The one thing which the *Mitrodaya* singles out for favorable notice, is the Bishop's complimentary remark about Dr. Darwin, whom this journal regards as 'one of the master minds of the age.' The *Mitrodaya* says:

"We think much was made out of the slight thread he spun to tie us all together, but with the exception of displaying a ready delivery and aptitude for far-fetched illustration, there is nothing particularly remarkable in the entire lecture. We do not hold with the Bishop on the subject of a common origin with the Saxon, or if even we concede that point, we do not concede the other far more important one implied in it, that our habits of thought and body run in unison with all the members of the Aryan race. We maintain a less hazy creed; we believe all men are more or less influenced by climatic influences, and by the physical formation of the country, and that these go far to form his physique there is no question, and it is a mere superinduced knowledge through education which alters the mode he was taught to think of things in general by his parents and the schoolmaster. The Bishop, with all his acquired knowledge, apparently, knows nothing of our habits of mind, our hopes and our fears, our real aspirations, our social habits, our manners—all these must be changed before we can ever be what the Bishop expects one day to find us. We have much to learn, and much to unlearn before that day, so very much in fact, that this generation who still follows the old *dustoor* may be excused if it leave the adoption of any or all of our movements, practically and theoretically, with all new ideas, to succeeding generations. The progress of the entire world is too rapid for us, and we find it impossible to get time even to think. We are told we must go on with the times, that the West having found out we are simply brothers of the same Aryan stock, lost for a few hundred centuries, but united again to our original kith and kindred, and that the same intellectual movement must actuate us all, with much of the same kind of argument which was merely complimentary but apparently far from the truth; even if it were true, the difference between us and Europeans is too much of a palpable recognised fact to be mistaken, and this difference we think will always be the same,"

We do not think the present generation of Hindoos is 'to be excused if it leave the adoption of new ideas to succeeding generations.' Some of the new ideas, Dr. Darwin's for instance, may, we think, very safely be left for future generations; but there are others that cannot, we think, be dismissed without serious loss and peril.

For one that is so dubious about new ideas the *Mitrodaya* writes in singularly good English.

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CONVERSATIONS BETWEEN A BRAHMIS AND HIS FRIEND.—XII.

Brahmist. Well, the doctrine of Trinity you will, I think, admit to be reconcilable with reason.

Friend. There is a doctrine of the Tri that seems to me unreasonable. Any trine that really conflicts with the unit God may be set aside. There is no occa for any discussion between you and m theological systems or of the views of th that body of Christians; it is enough tha give our attention to what is clearly unmistakeably written in the Old and Testaments. Now I think this is to be n that the oneness of God is as plainly ta in the New Testament as in the Old. many passages *onliness* is predicated of I remember some of them: "The eternal, immortal, invisible, *the only God*;" "the blessed and *only Potent* "who *only* hath immortality;" "Thou art holy;" "There is none good, save that is, God." The doctrine of the on of God penetrates, it seems to me, the e teaching of Christ and of his apostles. Th of God, summing up all obligation, req us to love God with all the heart, mind and strength. God is love; God Spirit; in him we live and move and our being; if we ask any thing acco to his will he doeth it; cast your care him; expressions of this kind indicativ *the personality of God, clearly* imply his oneness.

Br. This may be granted. If this all, there would be no difficulty. But the presence of a good deal in the Testament that is of a different char from this, that constitutes the diffi Christ says, He that hath seen me hath the Father; all divine perfections are buted to him; nothing is predicated of that does not seem to be predicat Christ; he is the creator of all things, the head over all things to the church, a power in heaven and in earth is his. so also as regards the Holy Spirit attributes of deity are ascribed to him.

Fr. It is as you say. And befor go a step further in the discussi want you to observe this very remar thing: the sacred writers in asc to the Son and to the Holy Ghos perfections of deity never seem to hav slightest consciousness that they are s what militates against the unity of God; continue to assert as emphatically as this truth, and do not appear to thi incumbent on them to defend it from tions that their statements about might give rise to. Yet no candid r can say that these men know not what are writing. If the assertion of the di of Christ is 'robbery,' is a taking away the one living and true God aught essentially belongs to him, why, the n child could see that a formidable obj was raised by such language, an insup objection. But never is it so in the Testament. So far from a taking away, is a wonderful enhancement of the gl God. God, even the blessed and only tentate, is represented as glorified imm

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rough the revelation of Christ. No one ll say that it was through carelessness they ote in this way, and that they were mak- g the most violent assaults upon the unity God without knowing it. If this were the se the New Testament instead of the honor freely rendered to it by all classes, would worthy of the contempt of men, not rely of critics but of even the most thinking.

Br. It seems to me that you are making at progress in the knowledge of Christ- nity. I shall begin to think that some nts I hear about your leanings are not ogether without foundation.

Fr. I am just seeking to present to you best and worthiest views of Christianity an. Whether they describe my own ual attainments or not, is a matter that may at present leave out of the argument. n anxious to hear not what you can say inst the feeblest statement of Christianity, we have enough of such replies, but what have to say against a really fair statement t, such as would naturally be made by who is under no *theological* bias in the dy of the New Testament.

Br. The Jews understood this matter he unity of God. Yet see how their ings were shocked when Christ spake himself as one with the Father.

Fr. Have we not already virtually con- ered this argument? The Jews were oked at Christ's treatment of their Sab- and at a multitude of other points in teaching; and it only showed that they drifted far away from the true teaching ne Scriptures.—Christ spoke of himself ne with the Father; yet how evident is at he had not the slighest idea of im- hing the *unity of God.* 'The Lord thy is one God,' he says.—I can of mine own do nothing.

Fr. I want to know how you show that doctrine of Christ's deity is not irrecon- ble with that of the unity of the Godhead.

Fr. When we have ascertained that a ment truly expresses the mind of the er, our great need is to apprehend his ; when we have found out this, we are far from the understanding of the do- ent. We have found that the writers of New Testament knew how to express selves. We have also found that in they say of the divine perfections in st and the Holy Spirit, they have no *intent* sparage the doctrine of the divine unity. evident that the conception of Christ rtained by Paul, Peter and John, did no e least degree make war upon their ption of the *dignity* and claims of the iving and true God. So far from taking the Father to give to the Son, their s glow with a devotion to God that has been surpassed; nothing more exalted their descriptions of the Godhead is to und any where; their lives were conse- d to the service of God with an entire- that has ever since been the envy of men.

Br. But I am waiting for the solution. do not approach this. How can we ate trinity of absolute unity?

Fr. Is that really the point? The New ment does not, I think, take note of uch difficulty. It seems to me that is wanted is a demonstration from your hat there is any thing in the represen- made of the Godhead in Christ and Holy Spirit that is incompatible with octrine of the unity of God.

SICKNESS.

PERHAPS we may, with profit to some, say a few more words on this subject. It is not one that concerns a few only; all must have experience of sickness sometime or other; and the man who is to-day in health needs to know what sickness means and how to deport himself when it comes. And when he sees what sickness is designed to teach us, he will perhaps reason with himself that it is much better to learn this in health and thus possibly avert the necessity of such painful monitions.

Let us, in sickness, look to God rather than man. God has shown men many marvellous remedies for diseases, and rewarded the search of those who have diligently sought for the best methods of treating this and that malady; some physicians have risen to extraordinary distinction, received the honors of knighthood, and their name has gone to the ends of the earth; yet did we never hear that one of them had made it impossible for his patients to suffer. In the hands of the most expert physician men have died of almost every disease that can be named. When sickness comes upon a man and the ordinary supports of his confidence are taken way, he feels at first like one who is falling from a precipice, and he clutches eagerly at any hope or help that offers itself. There is a great tendency to look with unbounded confidence to the physician; to rely tranquilly upon his perfect acquaintance with the disorder and with the means of vanquishing it. This state of relying hopefulness is better, viewed medically, than a state of perturbation: but is there a sufficient basis of confidence? There may be good reason to believe that the doctor will do his best; but what is his best? He himself, if truly wise and frank, will tell you that you need a better ground of confidence. There is One above whose help is alone adequate, on whom alone you may rest with absolute confidence; do you know him as a Friend to whom you can appeal in your hour of need with implicit confidence? Perhaps the thought of Him brings with it perturbation; you remember your past unmindfulness, your self-will, your disobedience; these things come up before you and say that you have no claim that He will regard. You look eagerly inward for something that shall commend you to him and find nothing.

Perhaps at this moment, near your bedside, a voice is heard saying, He must not be troubled or excited by religious discourse; this is all very well in its place, but it is now of the greatest importance that the patient be kept from harassing thoughts. Let the minister defer his visits. Let there be no mention of death. Bring flowers and speak to him cheerfully and hopefully.

Dear doctor, let me say one word. This sick man has sins. Have you any medicine to save him from the recollection of them? These sins are with him in his heart and in his memory; they pass the night with him; they have a wondrous power to trouble him; it is one thing to keep the minister and Bible-reading away, and a very different thing to silence the consciousness of sin; even without his being rightly aware of the cause, this has power to deprive him of that rest of spirit which you so much desire. What are you going to do? There is but one remedy for his unrest and that is the pardoning mercy of God in Jesus Christ. Let the servant of Christ then draw nigh to the sick man; though he should speak of the man's sins it would only be for the purpose of showing how gloriously they have been atoned for on the cross. This sickness has come upon him not merely that you may show your skill in subduing it, but that the grace of God in Jesus Christ may reach him: will you set yourself against the entrance of this? Have you authority? Shall God be hindered from healing his soul that your experiments with the body may be, as you wrongly imagine, more hopefully carried on?

Happy will it be for you in your sickness, if you by faith are enabled to realize that God is in his word, and in that word draws nigh to you and dwells with you; that this word is like a chariot in which, unseen of others, the Father of Spirits descends into your spirit and reveals his life. You cannot go here or there for him; you are a prisoner; but if you will apprehend it he is with you in your prison-house, and will give you a patience and an enduringness that others must needs wonder at.

The tendency of sickness is to engross the thoughts; to compel them all to travel in one channel; to lose sight of all importances except the one grand importance of recovery; to forget that there is any other enemy in the world to be vanquished than this enemy which keeps you on a bed of languishing. But this is worse than the disease itself. It is a double victory that your enemy gets over you. Shall I tell you of a better way, a wondrous way? Be reconciled to this adversary. Ask him if he has not been despatched from the throne of a gracious God and he will give you an angelic smile. Cease to fight with him; say, it is of the Lord, it is well. Cease to fret, to pine, to attach yourself very strongly to this or that means, to be calculating very confidently upon a release earth-ward after so many days of suffering. Just seek grace to be reconciled to the ultimatum of God whatever that may be, and to get into harmony with Him. Does this mean, neglect proper remedies? Just the contrary. It will greatly aggravate your sickness to be chafing against it, and to let your heart attach itself inordinately to the idea of a speedy recovery. It is sweet to be passive in His hands, and it is medicinally the best thing you can do. What a heavenly balm descends into the heart the moment that you find your will in exact coincidence with the mind of your heavenly Father. 'The cup that my Father hath given me shall I not drink it?'

THE MIND AND THE BODY.

If we may believe an oft-quoted saying, the child is father to the man; and if we may believe Dr. Mahendra Lal Sircar of Calcutta, the body is the progenitor of the soul. He has published a Lecture entitled, "The Physiological basis of Psychology." "It is hard not to believe" he says, "that the mind is a product of organization." We should think it just as easy to believe that organization is a product of mind; that the mind moulds the body as that the body moulds the mind. Almost every one will admit that the mind has a power over the physiognomy; that the eye, the mouth, the lines of the face receive a character from the prevalent habits of the mind. But the author of this pamphlet will have it that the prevalent characteristics of the mind are determined by the cerebral

organs. Why may it not be the other way? If the brain is really in this exact correspondence with the mind, it is to say the least just as reasonable, to suppose that the fashioning power is in the mind, as that it is in the body. We do not commonly, in nature, see the inferior producing the superior. Back of all the developments of its mind, are its potentialities, and these are mighty indeed. This doctrine fails to account for those remarkable changes of character that are witnessed in life. We knew a young man whose head was examined by a phrenologist and who was told that there was a remarkable absence of the organ of veneration in him; and it was perfectly true that at that time and for some years afterwards he was a complete skeptic; but afterwards a change came over him and for a quarter of a century he has lived the life of a Christian, his faith never wavering. We are not aware that the lacune caused by the absence of the organ of veneration has been filled up; phrenology is certainly at fault here. We deny altogether that it is in the power of any cerebral prominence or deficiency to take away from the mind that freedom by virtue of which its mental and moral qualities may be radically altered. Else were man a mere machine, without individual responsibility. We will however let Dr. Sircar speak for himself, simply premising that we find a solution of his difficulties in the statement of Scripture: "Of Him, through Him and to Him all things." We believe that the grand difference between the creating and the upholding of the universe, is a difference that relates not so much to the activity of God as to the impression made upon our minds by the two ideas.

"Such being the law of organization, and mind being so intimately associated with organization, it is hard not to believe that the mind is a product of organization. And when from cerebral organology we learn how intimate that association is, how in fact, the brain is the measure of the mind, to believe that the mind does not owe its origin to organization could only be done under the shadow of hypotheses beset with infinitily greater difficulties in the way of their acceptance. For if we refuse to look upon the mind as having its genesis in the organism, we must account for its existence there, and we can only do so by either of the following ways. We must suppose that at some period of intra-uterine life, the mind or the soul is by the Creator breathed into the forming organism, its temporary dwelling house, or the soul having been once breathed into the first man, is continued into successive generations by the sperm-cell and the germ-cell. The greatest stumbling-block to this belief is offered by the Darwinian hypothesis of progressive development, just alluded to, a hypothesis which is daily receiving confirmation, and is soon likely to take rank as an established fact of science. The only other alternative is to revert to the crude doctrine of transmigration of souls. We shall have to suppose that spirits are floating and flying about every where seeking for suitable organisms for their temporary habitations, either from choice, or doomed to them by an unalterable fate, or by an irrevocable curse of some greater being. Such an hypothesis would introduce the greatest confusion in the affairs of life, because it would do away altogether with the law of causation, and therefore would shut up all scientific prevision, the genuine test, as Comte justly said, of positivity in science.

"But because the mind has its genesis in a material organization, and may be after all but a subtle material organization itself, it does not follow that it cannot at any stage of its existence be independent of the parent organization. We know how, though the child is dependent upon the mother for its development and growth up to a certain point of its existence, it becomes independent of her after that; and we do not see why the same may not be the case with the mind or the subtler essence which thinks and feels, which is the true man, the inner man as it has been so happily called with reference to the grosser body, whose function is to rear up the spirit enclosed within it. Roughly speaking, a man is the man of material dimensions whom we can see and handle, &c. But physiology tells us that the true man is lodged in the nervous system. Now the most recent revelations of the microscope tell us that the nervous system essentially consists of tubules and cells, and that the tubule and the cell are not very simple things but apparatuses of a most complex organization, there being layer within layer, till we reach a fluid lying innermost of all, which seems to be the theatre of all real nervous phenomena, and at particular localities of which, we have the highest manifestation of nervous phenomena, the phenomena of the mind. Cerebral organology has just begun to give us some insight into these localities and their functions.

"The physiology of the nervous system, or rather of the brain, as discovered by Gall, has been charged with materialism. In our humble opinion, this charge it cannot repel. But because materialistic, cerebral organology is not therefore subversive of morality and religion. Gall's discovery has enabled us to read the universe in a new light. Matter is mind unformed; mind is matter in its most exalted state. Creation is the reclamation of chaos or crude matter. In the progressive evolution of beings which science reveals, we only see the struggle of the creative energy, if we may so express ourselves, to bring about this reclamation."

WHAT IS TRUTH?

Perceiving the thought of their heart. (Luke IX. 47). Would it not be immensely profitable to us, when the spirit of rivalry and emulation begins to struggle within us, to remember that Jesus perceives such thoughts, takes particular note of them and will call upon us for an explanation? Is not the Church, up to the present time, still in the pre-Pentecostal period, ambition, rivalry, self-seeking, disparagement of fellow Christians still rampant, and the spirit of Christ away above us in the skies?

If any man desire to be first, the same shall be last of all and servant of all. (Mark IX. 35.) The spirit of emulation is natural to us, and there is a place for it in God's kingdom, but this hallowed emulation is the sister of love and inseparable from love. It is not a desire to get any advantage over others, but to have the privilege of serving others. The heart of man is abundantly deceitful and no one knows it so well as the Christian, who bathes it in the truth of Christ many times and still finds deceitful elements clinging to it. If any man would be a candidate for the place of highest influence in the church, let him understand that he is not to climb upward, but to go downward and not to be content till he has got below all others, and is heartily willing to be looked down upon by all, and to wait upon all, not condescendingly like a disguised prince, but cheerily, rejoicing that he has the opportunity of ministering. Many imagine that they desire position, honor and influence in the Church, that they may do good; well, there is a desire of this kind in their hearts, but there is also a desire for the personal advantage attendant on the coveted position. They are influenced by complex motives. For simple beneficence in a form that would pass unregarded and bring in no honor, they have no inclination. They compare their own ambition with the ambition of those who would make their way to eminence at the cost of others, with indifference to the interests of others; compare with this their own so much purer which forbids their climbing to honor except through a path of well-doing, and it seems to them that no man may blame them, that all must commend. But their aspirations, tried in the balances of Christ, are still sadly defective. We may not seek the honor which cometh from man but that which cometh from God only. How has the Church of Christ been desolated from the beginning by this desire for pre-eminence. This desire is gratified. Men covet the best rooms, the honorable posts, and they obtain them; but spiritual power forsakes them just in the measure that they slake their thirst in churchly honor. How marvellously have the organizers gone to work to fit up the church with grades of ascending dignity, with principalities, powers, dominions, corresponding to what is found in the State, that there may be no lack of stimulus for the ambitious and aspiring. In the primitive Church where have you any thing like this? What sort of men were the apostles? What should we say now to a shoemaker who should go about from place to place, working at his trade and preaching the Gospel, unsalaried, treated as the offscouring of all things? If any man wishes to be first in Christ's Church, let him lay to heart Christ's words, and give himself to the work of becoming last of all and servant of all, and let him learn from Christ the art of finding his happiness in well-doing, irrespective of the praise of man, unambitious of testimonials from the church, content to be spent for the Church rather than that the Church should spend for him. Much of our ecclesiastical organization is simply a caricature of the New Testament conception, as though the object were to enforce by contrast. When there is a right state of heart among Christian brethren, then, should they wish some one to preside over their deliberations or to be invested with the pastoral office, they will choose not the one who is commended to them by social position, or by intellectual ability or university honors, but by the spirit of self-renunciation which makes him contented in the humblest sphere and faithful in that which is least. And they will take care that the concomitants of the office assigned are not such as shall tend to weaken the testimony of his past life, or encourage the growth of selfishness. How many a good man has been seriously injured by his being promoted to a primacy such as Christ never designed for his servants in this dispensation.

Whosoever shall humble himself as this little child the same is greatest in the kingdom of heaven (Matt. XVIII. 4). We must grow down, we must diminish, we must lose, there must be a process of degradation and impoverishment, in order that we may catch the approving eye of those who are in the kingdom of heaven, or rather of Him who is on the throne of that kingdom, and in order that we may excel others in promoting the true welfare of the church of Christ. It is when abundance of room is made in the heart for Christ by the casting out from this Caaba of the 360 various idols of self, that we have power with God, power to call down from heaven and remove mountains from the path way of the Church, without the Church's knowing any thing about it. Self has made itself in every heart a great satrap, and sits clothed in imperial purple, arrogating to itself powers that belong only to God, authority to lord it over the moral physical, intellectual and moral, and through these over the little world belonging to him. But when the Spirit of God takes of Christ and shows to us; the satrap rises, lays aside one of his insignia, a piece of his splended clothing, and descends one step from his throne; then another and another; his crown, his sceptre, all his fine robes are laid aside, and comes forth from the palace in which he was so long a usurper, and returns to the peasant's cot where he originally belonged; and there he finds Jesus, the true Lord of glory, and sups with him and Jesus with him.

We forbad him because he followeth not with us (Luke IX. 49.) He followith not us, Mark has it. But Luke expresses what was in the mind of John no doubt; they blamed the man for not following Christ with them. They supposed that they were expressing the will of their Master when they told the man that he ought not to cast out devils in the name of Jesus, while he himself was not following Jesus. They should have reflected however that the devils would not have obeyed the man, if it had not pleased Jesus to bear this testimony to the efficacy of the name of Jesus. It is not said that the man was a teacher. He had seen miracles done in the name of Jesus, and when he saw some tormented with devils he sought their relief. It would seem that he was ready to be instructed by the apostles, and listened when they told him that he was not doing right.

Forbid him not. (50). Quench not the smoking flax. Discourage not those who wish to honor my name, even if there is imperfection in their mode of doing it. The man is doing good; what if the devils were cast out? a blessed riddance. I have no fault to find with those who do good in my name, even if it be but the giving of a cup of cold water to my disciple. (Mark IX. 40,41). But the other hand whosoever shall offend one of these little ones that believe, shall do any thing to cause his faith, it were better that he had been left sunk in the depth of the sea. It was of sovereign importance that the disciples should be warned against and guarded from the first rising of the spirit which has wrought such unspeakable evil in the church, the spirit that makes our own the standard by which others may be accepted or rejected. How odious and dangerous this spirit appeared to Jesus, is manifest in these expressions (Mark IX. 42-44).

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—"*Evil*" *or* "*The Evil one*?" On the understanding that the words should be translated in the same way, in the three places where they occur in the Sermon on the Mount, I wrote that I could not see the difficulty in referring them all to Satan. It was as well in the connexion where the words stand in v. 39 to think of a personal agent as of the abstract "evil." We are not to "resist evil" by evil measures,—not to "recompense evil for evil." So we should not resist Satan by his own "devices" or deal with a malicious person *as* he deals with us. It seems to me that we *are* called upon to "resist" evil, to avoid it, to fly from it, to escape it, in any way possible, but not to do it in a way that will cause evil to another.

I agree with your correspondent from Nasik that v. 39 is more properly referred to an "injurious person" than to Satan, and so I would not insist upon the words being rendered exactly alike in the three places.

I think that Eph 6: 16,, II Thess 3: 3., I John 2: 13., 14. and 3: 12. and 5: 18, 19. all shed light upon the word as used in the prayer. St. John in particular seems to have our blessed Lord's words in mind when he uses the expression so frequently.

The Apostles and early Christians seem to have referred many things to the direct agency of Satan, where we should be inclined to stop short with the instrument. Notice I Thess. 2: 18. The hindrance of Satan could hardly be any thing other than the race of wicked men. However much we may exalt the doings of Satan there will always be room for the other terms, the "flesh" the world of iniquity *in* us, and the "world" the delusions of those who are *about* us. By enlarging our view of Satan we by no means lose sight of his followers.

H.

Epitome of News.

SATURDAY, DECEMBER 17.

—*The Rev. Dr. J. Murray Mitchell has been* delivering a Lecture on Buddhism before the Bethune Society, Calcutta. It was followed by a discussion in which many gentlemen, Native and European, took part. At the close of the discussion, the President remarked upon the singularly broad interval which seemed to separate the views expressed by the two sets of speakers of this evening. But probably this diversity was almost entirely due to a want of agreement in the definition of atheism. If the absence of the daily current of human affairs, is alone sufficient to constitute atheism, no doubt, Buddhism is atheistic. The Christian Missionary was naturally disposed to think that the existence of a Divine Person and Disposer of events was essential to any practical form of religion, and, accordingly, they had been told this evening that Buddhism which wanted this element dissolved like snow before the midday sun at the approach of a concrete theism; had toppled over like an edifice built too high. Was this so? Buddhism was at this day the active religion of a very large fraction of the human race; and any one who had read the "Modern Buddhist" must admit that it *still* possessed the elements of life. It was *eminently* realistic; and the doctrine of "Karm" approached more nearly to our modern conception of natural law than anything else to be found outside of our Western civilization. The philosophy and metaphysical science of this country, too, was also realistic; and probably these were not independent facts. But it could hardly be said now-a-days that all religion which was anthropomorphic was atheism. The President then highly praised Dr. Murray Mitchell's lecture and asked for a hearty vote of thanks.

Dr. Mitchell in reply said that questions had been raised by members, the answer to which depended entirely on the signification given to terms. Was Buddhism a religion? Define *religion* and the dispute ceases. Was Buddhism theistic? Define *theistic*; and the dispute ceases. Certainly, if self-consciousness, personality, and will were essential parts of our conception of God, original Buddhism was *not* theistic. Later Buddhism exalted Buddha into a quasi-deity; but to call the system theistic was a serious error. Then, regarding the important word *karma*, he could only reiterate the views he had expressed, and, when any one said he expected that a century hence Buddhism might be more in favour than now, it only showed how exceedingly far apart were the expectations of the future entertained by different schools of thought. Dr. Mitchell said he had been gratified by the concurrence in his views that had been expressed by one or two gentlemen who, he knew, had carefully studied the Buddhist system.

—*Overland Mail*, Nov. 25: "The danger of war with Russia appears to be passed. The campaign, it is said, will be carried on by the pen, not by the sword.—Replies to Earl Granville's despatches from St. Petersburg and from the Prussian head-quarters are reported by telegraph to be of a pacific and conciliatory character.—The Eastern question has been very freely discussed by the Press, and it is conceded that Russia may ask for a reconsideration of the Treaty, but not until France is in a position to uphold her views upon it.—Letters from Paris to November 17 state that the ordinary meat supply is entirely exhausted; rats, cats, mules, and donkeys are being eaten.—M. Edmund About declares against further resistance.—General d'Aurelle is appointed Commander-in-Chief of all the French armies outside Paris.—General Bourbaki has been removed from his command.—Garibaldi's forces are said to be in poor plight. Ricciotti Garibaldi is reported to have surprised and defeated 750 Prussians at Chatillon. The North German Parliament was opened on November 24. The prospects of a perfectly united Germany do not appear to be so good as was supposed.—The King of Bavaria is about to proceed to Versailles.—The Queen, with the Princess Louise, Princess Beatrice, and Prince Leopold, returned to Windsor from the North on November 24.—Mr. Charles Cavendish Clifford (Liberal) has been returned to Parliament to represent Newport.—The ballot for the London School Board will take place on November 29. The contest is exciting an interest scarcely second to a Parliamentary election. Mr. Forster, in an address on Education, declares himself more than satisfied with the effect already produced by the new Act.

"Mr. J. S. Mill on the Russian Circular: 'Let the people of England, then, deliberately consider whether a stipulation denying to a country the legitimate liberty possessed by all other countries, of maintaining military and naval defences on its own coast, is one which they think they have a right permanently to impose. If not, then in however objectionable a manner the claim may be disputed we shall be criminal if we go to war to enforce it.'

"The Parisians think they have discovered the means of guiding a balloon through the air, and, extravagant as the idea seems, are said to entertain the notion that the feat is to be accomplished with the aid of eagles, and experiments have actually been made with some birds from the Jardin des Plantes, fastened to a car, in presence of M. Rampont, Directeur-General des Postes; M. Chassinat, Chief of the Service of the Department of the Seine; and M. Mettel, Principal Receveur; it is said with a satisfactory result. From four to six vigorous eagles are to be harnessed to the balloon, and these will be guided by an aeronaut by means of a piece of raw meat attached to the end of a long pole, held out in front of them, which the voracious birds will vainly endeavour to reach, as it will be always advancing before them. When it is desired to change the direction, the conductor will turn his beefsteak either to the left or to the right, and upwards or downwards, according to whether he desires to mount or to descend, the hungry birds all the while following the raw meat with renewed ardour.

The *English Independent*, in an article on Mr. Baynes's acceptance of the Madagascar bishopric, says:—"The Church Missionary Society, which has two or three stations in the island, distinctly repudiates this scheme of a bishopric, and if Mr. Baynes does go out, these missionaries will not acknowledge his authority. The only missions which Mr. Baynes will really have to 'bishop' are two or three stations on the east coast belonging to the Society for the Propagation of the Gospel."

"Prince Amadeus Ferdinand Marie, Duke of Aosta, who has been chosen King of Spain, is the third son of King Victor Emmanuel and his consort, the daughter of the late Ferdinand III., Grand Duke of Tuscany. The new king was born on May 30, 1845. He was married in May, 1867, to the Princess Marie, daughter of Prince Charles Emmanuel and his wife, the Countess de Merode, both of whom are deceased. One son has been born of the union, the Prince Emmaunel, who is of the tender age of one year and ten months. His Majesty has two sisters and one brother—the Princess Clotilde, married to Prince Napoleon; the Crown Prince of Italy, Prince Humbert, married to the Hereditary Princess of Savoy; and the Princess Marie, Queen of Portugal.

"The railway from St. Petersburg to Ruhimaeki has been opened throughout its whole length, and railway communicaton is thus established between the capital and Finland.—This line forms also a junction at Ruhimaeki with the line connecting Helsingfors and Tawastehus.—The publication of "The Speaker's Commentary" is expected to take place early in January. The first volume was exhibited to the leading booksellers of London at Mr. Murray's annual trade sale dinner last week, when nearly 3000 copies were subscribed for. It forms a handsome volume of 800 pages.

The National Guards in Paris are described by a Parisian thus:—"An army of shopkeepers, with full shops, but no customers, and threatened with empty stomachs all 'waiting with impatience' the entry of the Prussians into Paris in order that they might avenge the wrongs of France by making the enemy pay ten sous for what was only worth two."

MONDAY, DECEMBER 12.

—Noticing our remarks about the proposed alteration in the Lord's Prayer, the *Friend of India* says: "We can only say that we should be sorry for it, for the old rendering is vastly more comprehensive than the proposed new one, and vastly more likely go to or from the human heart. The 'Evil One's' presence is not always well defined, but he is a strange human being who has lived twenty years in this world without finding out that the heart of man is inclined to evil as the sparks fly upward. The best man knows that; the worst of us knows it only too well."

—Same: "A congress of ministers and laymen was held at Melbourne in October last in connection with the society for the Promotion of Morality. The Bishop of Melbourne presided. About sixty gentlemen were present. The chairman read a paper setting forth the duties of Christian parents; and during a discussion on the subject, the establishment of reformatories for fallen women was brought forward. A refuge, which would be a real home to the inmates was the decision arrived at, and it was hoped that such places of refuge would be established, by the aid of Christians wherever required. In the evening a paper was read by the Rev. James Martin 'On Popular Amusements,' one by the Dean of Melbourne on 'Licentiousness' advising early marriages as a check upon it, and papers on 'Intemperance,' 'Religion the Basis of Morality,' 'Gambling, &c. The meeting closed after a report of the work done by the society during its first year had been read."

—The *Hindu Reformer* on the University examination: "It is to be wished that the defects yearly found by the examiners were published to the world, so as to guide the teachers and the learners in their work in future. As it is, there is a slaughter in the dark every year and no one is the wiser for all the trouble."

—The Maharajah of Cashmere gave a Mr. Silbigir who had heen showing him the wonders of the microscope, Rs, 5,000 and a shawl.

—*Bombay Gazette*, London, November 25: "The duplicate cable of the Anglo-Mediterranean Telegraph Company has been laid this week—a great boon, looking to the prospects of trouble in the East.

—Reuters, express; Shanghai, Nov. 22: Prince Kung was prevented by sickness from having an interview with Mr. Secretary Seward, whose general reception by the Chinese at Pekin does not apear to have been altogether satisfactory. The Foreign Legations, however, vied with each other in rendering honour to their distinguished guest.

Singapore, Dec. 6: The German merchants who were expelled from Saigon and took passage in the S. S. United Service for Hongkong were compelled to put back through stress of weather. The Governor of Saigon allowed the steamer to come up, but informed the Germans that they would be treated as spies if they landed.

The American missionary chapels in China destroyed at the time of the massacre have been settled for, and one of them is being rebuilt by the Chefu.

—Lord Chelmsford delivering on November 25 the judgment of the Judicial Committee, said that Mr. Mackonochie had been guilty of disobedience to the monition of their lordships in respect to the elevation of the cup and paten and prostration during the Prayer of Consecration. The sentence on Mr. Mackonochie must be one of suspension for three months from all clerical duties, such suspen-

sion to date from the Queen's confirmation of the present judgment.

—The *Madras Mail* notices a Native work on the Diseases of children, and makes the following extract from it: "Children who have reached the age of one year, one month, and one day, are seized by a goddess named *Nandini*. The symptoms are fever, crying in an unnatural tone, refusing the breast, swelling of the stomach, and staring with a fixed upward gaze." For this the offerings as follows:—"Bring some earth from the two sides of a flowing stream, and form it into an image; dress it in a white cloth; offer to it white flowers, sandal powder, and rice, betel nut and leaf, curds, boiled rice, a lamp fed with good oil, black beads, palmyra leaf, coins, ghee, jaggery, and three kinds of soaked grain. Then, in the evening, place all these things on a new tile, and put them down outside the city towards the east; and utter this incantation;

O goddess *Nandini*, to thee I make my salutation! Come! Come! O goddess possessing this child! Cease! cease!

"Then offer as incense—Margosa leaves, chips from the horns of cattle, ghee, and hair from the child's head, and afterwards bathe the child with water drawn from five wells. Thus, for three days, must the goddess be appeased."

Other spirits, named *Sunamati*, *Mithuni*, *Murari*, *Kanjiki*, *Konhani*, *Alasigi*, *Irimbhini*, *Ardini*, *Nineshini*, *Archini*, and *Adbhuti*, have their favourite ages, the last being given to attacking children whose age is twelve years, twelve months and twelve days!

—*Daily News*; Paris, Nov. 15: "Mr. Washburne received yesterday a despatch from his Government—the first which has reached him since the commencement of the siege—informing him that his conduct in remaining at Paris is approved of. With the despatch there came English newspapers up to the 3rd. Extracts from them will, I presume, be published to-morrow. I passed the afternoon greedily devouring the news at the American Legation. It was a curious sight—the Chancellerie was crowded with people engaged in the same occupation. There were several French journalists, opening their eyes very wide, under the impression that this would enable them to understand English. A Secretary of Legation was sitting at a table giving audiences to unnumbered ladies who wished to know how they could leave Paris, or, if this was impossible, how they could draw on their bankers in New York. Mr. Washburne walked about cheerily shaking everyone by the hand, and telling them to make themselves at home. How different American diplomatists are to the prim old women who represent us abroad, with a staff of half-a-dozen dandies helping each other to do nothing, who have been taught to regard all who are not of the craft as their natural enemies.

"General Trochu himself takes the most despondent view of the situation, and bitterly complains of the 'spirit' of the army, the Mobiles, and the Parisians. This extraordinary commander imagines that he will infuse a new courage in his troops by going about like a monk of La Trappe, saying to every one 'Brother, we must die.'

"Trochu is indeed a sort of military Ollivier. He earned his spurs as a military critic, Ollivier as a civil, critic. Both are clever, and eminently respectable in their private relations, and both are verbose, unpractical, and wanting in plain common sense. Ollivier had a plan, and so has Trochu. Ollivier complaind when his plan failed that it was the fault of every one except himself, and Trochu is already doing the same. Both protested against the system of rule adopted by their predecessors, and have followed in their steps Both were advocates of publicity, and both audaciously suppressed and distorted facts to suit their convenience. Ollivier is probably now writing a book to prove that he was the wisest of ministers. Trochu, as soon as the siege is over, will write one to prove that he was the best of generals. Ollivier insisted that he could found a Liberal Government upon an Imperial basis, and miserably failed. Trochu declares that he, and he alone, can force the Prussians to raise the siege of Paris. When his plan has failed, as fail it in all probability will, he still, with that serene assurance which is the attribute of mediocrity, will insist that it ought to have succeeded. 'Victrix causa Diis placuit, sed victa Catoni.'

"About 50 addresses, voted by French district and municilpal councils congratulating the Emperor on having declared war against Prussia, have been published at Berlin, being a further instalment of the papers found at St. Cloud."

Says one of these addresses: "We thank you, Sire, for having resolved that France should always remain *la grande nation*. . . . We know that the soldiers of the Second Empire, the combatants of the Crimea and Italy, will be worthy of their fathers, and that they will know how to renew in the second Prussian campaign the marvels of Jena and Auerstadt." One of the addresses was from Sedan.

—*Daily Examiner*: "Dr. A. Hunter some time back gave a description of a substance which he found in the Bellary district, and which he took for *petroleum*. Mr. Foote, of the Geological Survey, on examining it, pronounces it to be bat's dung!"

Tuesday, December 20

—The *Indian Mirror* calls for some abatement of the social nuisance in Calcutta. The description would apply to Bombay. The exhibition in the neighbourhood of the two tanks is scandalous beyond degree. The *Indian Mirror* says: "In the native quarter these women simply make the streets unapproachable. Just about sunset you see continuous rows of houses in the most public localities of Northern Calcutta presenting female forms of all ages dressed up in the tawdry and inexpensive finery which is exposed for sale on the roadsides. The tarred tarpaulin screens are rolled up, broken stools or three-legged chairs are drawn close to the railing of the ricketty verandah, and haggard cadaverous women in bits of dyed cloth, with silver-gilt hookahs about their mouths and nose-rings, leer at the passengers below. These are the women at whose places drunkenness, rioting, robbery and murder find their local habitation. From the humblest keranee who pockets his fifteen rupees a month with thankfulness, to the biggest native swell who drives his stylish pair—from the most illiterate boor, to the refined University graduate, all shades and all grades of society, with such exceptions as can be counted on the fingers' ends, frequent these houses of ill-fame. The immorality on the male side of our town population is truly awful, and it is safe at all events that foreigners should not know its extent."

—The same: "The Saraswat Brahmins of Mangalore have met with an unexpected good turn. They were under great fear lest their Swami who is on a visit to their community, should at once proscribe their connection with the Brahmo Somaj. But what was their surprise when the dreaded *Guru* intstead of condemning Somaj wholesale, said he found nothing in it to blame! We hope after this favorable expression of opinion the whole community will venture to act out their convictions unreservedly."

—On Tuesday last, the *Deccan Herald* states, great excitement was caused in Khandalla by the appearance of a man-eater in the precincts of the Barracks. It appears that this ferocious animal slaughterd no less than four bullocks in the neighbourhood of Khandalla. The bullocks were found stowed away in a cosy place by two low caste natives, who set to work to remove the meat for their own use. While thus engaged, they were pounced upon by the tiger, both were killed, and one carried off.

—A range of huts and catte sheds on Carnac bunder was destoyed by fire last night.

—Mr. Justice Bayley directs the release of Sharman on bail, and fixed the bail at Rs. 10,000 for Sharman in his own recognisances, and two sureties of Rs. 5,000 each.

—Field Marshal Sir J. F. Burgoyne writes to the *Times* complaining of the charges of treachery brought against General Bazaine which he considers most unwarranted.

—*Pall Mall Gazette*: Some people assert that our munificent aid to the sick and wounded is not altogether a work of wise charity. They say that in sending about £300,000 in money or money's worth towards the medical service of the two belligerents we have merely enabled them to expend £300,000, or a very large part of that sum, in guns and powder. If it be retorted that our aid is supplementary to the efforts of the two Goverements to succour the victims of war, we are answered that the expenses of an organized medical service is a thoroughly recognized and important item in the money furnished for war purposes, and that it will be shown that both sides diverted large sums from this service and devoted them to purely warlike ends because the English were pleased to interfere Thus they say that just as certainly as that money or an old coat given to an intemperate beggar will be converted into gin, so does every shilling and rag sent from St. Martin's-place represent so much more possible powder and an appreciable increase and continuation, of its destructive work. Certainly, if we had not given a penny to either side, at least till the war was over, when aid will be really needed without the possibility of abuse, no one could have accused us of neglecting a plain duty. In that case the £300,000 or thrice that sum would have helped this country to perform a pressing duty for the neglect of which we are certain some day to suffer, and in the discharge of which we should not only have met direct reward, but also the comfort of doing an unquestionably good work."

—According to a Berlin paper nearly 100 eagles and standards have been taken, with 1,003 guns and 155 mittrailleuses, besides 2,510 fortress and siege guns in various fortresses, exclusive of Sedan and Metz. The muskets taken exceed 500,000.

—*Star of India*: "The extensive Irrigational works at Sholapore are now complete, and the lands belonging to three villages in the neighbourhood have been submerged, but no advantage, we learn, has been taken by the natives of the great boon thus placed within their reach The works have cost between 6 and 7 lacs of rupees, and are sufficiently extensive to irrigate many miles of country.

—The mother of H. H. the Holkar is going on a pilgrimage to Rameshwur (not far from Cape Comorin,) with a large following, and expects to be absent till June next.

—We learn from the *Mitrodaya* that there is a conisderable amount of distress among the masses in India in consequence of the price of grain.

Wednesday, December 13.

—From the Moravian: "One of the most faithful and able of the colored assistant missionaries in our South African Mission, Michael Baalie, died recently from the effects of a blow from the foot of a tame ostrich. He was stationed at Twistwyk, near Gnadenthal. The manner of his death was curious. At a store in the neighbourhood, an ostrich was running about, which had conceived a dislike to Baalie, because he had refused to give it some bread which it had smelled in his pocket. As soon as it saw him, a few days after this occurrence, it at once ran towards him, and chased him into the house of a store-keeper. The store-keeper, who enjoyed the sport, told Baalie he was too timid, and that the ostrich would retreat if he marched boldly up to it, and in case it did not, that he could easily master it by seizing it by the neck. Baalie took a stick and went towards the bird, which at once attacked him, and kicked him on the abdomen. He died a few days afterwards, very peacefully. Before he died he gathered his family about his bedside, and prayed earnestly in their behalf, for the congregration, and then for himself. The whole congregation and many whites assembled at his funeral. He was universally esteemed."

—*Times of India*; Mr. Peile's Report on Public Instruction: "The Imperial expenditure is set down at Rs. 8,91,573. Of this, Rs. 1,72,301, or close upon 20 per cent., is expended on "Direction and Inspection," and we are assured this "cannot be reduced."

The lion's share of our Imperial grant still goes to higher education—more than half the entire sum devoted to Government institutions being expended on 5 Colleges, 1 Law School, and 10 High Schools. Only Rs. 1,62,582 are expended on Lower Class schools, out of the whole amount (Rs. 5,35,475) given to Government institutions. About half our revenue comes from the land assessment. Half the above amount (5,35,475) therefore comes from the cultivators of the soil, a class which is scarcely represented at all in our Colleges and High Schools, and never will be till far more is done to elevate them directly by means of Lower Class schools It is probably safe to say that not one-third of the pupils in our present Lower Class schools are from the cultivating classes; and on this calculation it will readily be seen that out of the general revenues collected from the cultivators and devoted to Public Instruction, less than one-fifth accrues to their own benefit—in other words, we possibly take lacs of rupees from the ignorant cultivators every year, and use them for the special benefit of the higher and commercial classes, who are already able to educate themselves. This injustice is more distinctly seen when we add, that from our local educational funds derived almost wholly from the local Cess, which comes also from the cultivators of the soil, more then 1,20,000 are given to those same Colleges and High Schools."

The average cost of each pupil in the college (including the expenditure from Local Funds) is about *fifty rupees a month*.

—The *Times of India* passes a high eulogium upon the Bombay Scottish Orphanage under the care of Mr. and Mrs. Duthie. The examination took place last Thursday. N. Spencer, Esq., presided.

—The building erected for the Rajkoomar College at Rajcote is 285 feet long and 44 high.

—*Englishman*: "The old established and well-known firm of Messrs. Charles Nephew and Co., the Jewellers in Old Court House Street, have come to grief, with liabilities to a very large amount."

—Dr. Trumpp has come out to India for the purposed of making an English translation of the Sikh Grunth, the shasha of the Sikhs. He is commissioned and paid by Government.

—There is a decrease in the Abkarree revenue of the N. W. P. of 5 lacs attributed to the deficiency of grain.

—The *Pioneer* hears that over 3,000 subjects of the Rajah of Chumba have left the State, and are on their way to Lahore, there to represent to the LieutenantGovernor their discontent at the selection of Gopal Singh for the guddee.

THURSDAY, DECEMBER 15.

—*Pioneer*: "The wild Aseerees—Arabs of the Arabs—have made a descent upon Hodeidah on the Red Sea, and succeeded in capturing it. They will, it is now feared, snatch at Mocka.

—*Times of India*: "The Rajah of Kolapore was attacked with fever at Innsbruck, and when he had got over the attack, it was found he had lost the use of his legs. His Highness moved on, however, to Verona and Venice, and seemed to be getting better. But, on arrival at Florence, his progress towards recovery was, if any, so slow, that Captain West called in Dr. Frazer,who is considered the best physician at Florence. Dr. Frazer gave it as his opinion that the Rajah was threatened with an attack of rheumatic fever, and prescribed accordingly. His Highness, however, declined to take any but external remedies from the doctor.

—At the annual meeting of the S. P. G. Society yesterday, the Bishop of Bombay (says the *Times of India*) "made some remarks on the general condition of the mission, and the future prospects thereof. His Lordship stated his opinion that the missionaries should be directed towards country districts, and that they should keep more to religious efforts than to those for education. Whilst advocating the spread of the field of labour, and asking all support for it, he said he had always given instructions not to interfere with societies in the field before the *Church of England*.

—Syud Toorkee has been deserted by his followers and has returned to Soor.

—Several ranges of huts in Love Lane, Byculla, were yesterday destroyed by fire and a Hindoo's wife, aged 15, was unhappily burnt to death.

—By the census just taken the population of New York city is reported to be 927,439. We remember when it was 121,000.

FRIDAY, DECEMBER 16.

—Colonel Pelly, Political Resident in the Persian Gulf, is, it is said, very strongly in favor of the opening of "the Euphrates route" by a line of railway from the Persian Gulf to the Mediterranean.

—*Poona Observer*: "Yesterday morning Mr. John Macfarlane, Solicitor for Mr. Sharman, applied to Dr. Fraser to release him from custody, when His Worship informed him that he would bale him for the two former charges, but that he would detain him in custody for the other charges that have been brought against him until he obtain the advice in the matter from the Government solicitor."

—Deaths last week, 353. By cholera 32.

—*Bombay Gazette*: "By the middle of March at the latest, the G. I. P. Railway Company will have finished their line as far as Raichore, where it will join the Madras system."

THE FULTON ST. PRAYER MEETING.

"SHALL WE HAVE A REVIVAL?"

The speaker said. We can ask no more important question than this. "We can call down upon ourselves no greater blessing than a pure and genuine revival of religion. In the requests which have been made this morning, there is more than one asking us to pray for the bestowment of this heavenly gift—a revival of religion. What can we pray for better than this? We must pray for the outpouring of the Holy Spirit. Revivals are produced by the operation upon the hearts of men of the Holy Ghost. It is a blessed influence. It is an irresistible power. It is life from the dead. It is salvation to the perishing. It is eternal life to those whose feet take hold on hell. We have friends and neighbors in this awful condition. We have nearest and dearest members of our families whose steps have well-nigh slipped. Life is passing away. It is exceedingly uncertain. It is but a fleeting shadow. What shall we do? *Shall we have a revival?* How shall we answer this question? What shall we do about? How shall we understand it? What do we mean by it?

"We do not mean by a revival of religion a mere human excitement, such as not unfrequently is attempted. No human power can bring a genuine revival of true religion. Human means may and must be used. Human hearts must cry out for this inestimable blessing. Human energies may be employed in connection with it. But after all, 'The power belongeth unto God.' He alone can give it. He will give to those who sincerely and earnestly ask it.

"The minister over there who says "we are holding protracted religious services in our church, but with little to encourage us,' is undertaking to do, perhaps, what cannot be done—to have a revival of religion in the midst of a dead and unwilling church, prayerless and careless, without spiritual desire or spiritual effort. What do we mean by a revival? We do not mean a mere animal excitement, produced by earnest appeals to the animal passions. No such thing. We mean what was poured out upon the preaching of Peter when three thousand were converted in one day, and what accompanied the preaching on another day, when five thousand were converted. We mean what was produced by the power of the Holy Ghost in the great revivals of 1857 and 1858, in this and other lands. God will be inquired of by the House of Israel to do these things for them, and we mean, if he is inquired of, he will do these things. And even greater things will he do, because we have never tried the full measure of his mercy and grace.

"What can we do? We can cry mightily to God for the outpouring of the Holy Spirit, according to his most abundant grace. It must be the cry of our hearts, so earnest and importunate that it will take no denial. Then the heavens shall no more be brass over our heads, nor the earth iron under our feet. But the waters shall gush forth in the desert, and the waste places shall be full of water. Let us feel our need of great and glorious revivals, as in years past, when the Lord's hand was so wonderfully revealed, and thousands and hundreds of thousands became obedient to the faith as it *is in Jesus*. Oh! how we need the return of those blessed days of spiritual refreshing, when the whole land was watered with mighty showers of the heavenly grace. Oh! that God would again open the windows of heaven and pour out the abundant rain, and water the things that remain and are ready to die. Shall we have a revival that shall pervade this meeting from day to day, and shall spread like a fire of God's own kindling from this to other places, till the whole land is all aflame? Oh! shall we so humble ourselves before God that God will look upon us and restore unto us the joys of his salvation,and uphold us with his free Spirit? Oh come! thou ever blessed Holy Sporit—come into these hearts of ours and quicken every spiritual emotion into active exercise, and fill our hearts with all the fulness of God—full of faith, and penitence, and joy, and love that passeth all understanding. Come, oh blessed Spirit! and make the meetings like the day of Pentecost because of thy presence and power, Then we will rejoice together with exceeding joy, and sinners shall be converted unto thee. Wilt thou not revive us again, that thy people may rejoice in thee?"

The meeting seemed solemn, and melting as wax in the burning flame.—*New York Observer*.

TELEGRAPHIC NEWS.

London, 15*th Dec.*—Balloon news from Paris reports the determination of the people and the Government to resist.—General Chanzy is retreating on Tours and Blois, being unable to maintain his position on the report (? right) bank of the Loire.—The occupation of Havre is announced.—A Cabinet Council will be held in London to-day on the Luxembourg Question, which is taking a prominent character.

16*th*.—The Council of Ministers yesterday declined to discuss the accusations against the Duchy of Luxembourg, of infraction of her neutrality, in the absence of the accused. "When her guilt or innocence is proved an impartial judgment will be given."—Blois has been occupied by the enemy.—Plasbourg (?Phalsbourg) has capitulated unconditionally. 65 guns and 1,900 prisoners were captured.—The Prussians are concentrating considerable forces near Havre.

17*th*:—A telegram from Berlin states that assurances and explanations have been given by Luxembourg, which remove all danger of a conflict.—Beaumont, to the West of Evreux, has been occupied by the Germans after a short fight, in which 65 guns and 3,000 prisoners were captured. 237 German prisoners were released after the capitulation of Montmedy.—An energetic defence is being maintained at Belfort.—Vendome has been evacuated by the French.—The ports of Havre, Dieppe, and Fecamp are declared to be blockaded by the French.—The forts around Paris are quiet.

18*th*.—General Chanzy's army was attacked on Thursday by the Germans with a strong advanced guard.—The Germans also attacked the French who were in a strong position at Longeau near Langres on Friday, driving them into the fortress.—Official French despatches state that Freteval was attacked and occupied in force by the Duke of Mecklenburg on Wednesday but that the town was retaken on Friday by the French.—Balloon news from Paris states that no fighting has taken place since the 2nd inst. The population is still determined to resist. Complete tranquillity exists.—24,000 Prussians occupied Nuits on the night of the 18th inst., after a severe battle.

20*th*.—Nuits having been reoccupied by the French in force, the Germans yesterday attacked the town The French withdrew at nightfall. Prince William of Baden was wounded.—Large supplies of siege ammunition are being sent to Paris by the Germans. Hard fighting is expected to take place shortly.—Several of the Bordeaux journals report that an insurrectionary movement has been attempted in Paris, but nothing officially is known.—The French Army of the North under Faidsherles (*sic*) is being pursued by General Von Manteuffel.—France has agreed to be represented at the Conference on the Eastern question.

22*nd*.—A popular address in Luxembourg, containing 43,773 signatures, has been presented to the Grand Duke, begging him to save the country, and never allow its transfer without the free vote of the Chamber.—The French officially deny the rumours of disturbances in Paris.

Miscellany.

—Abridged from Dr. Anderson's "Foreign Missions," in *Br. Messenger*: Quala(or Sau Quala) was a convert of the Baptist Mission to the Karens in Burmah. Quala signifies "Hope;" and the name was given him by his parents because of hoped-for relief from Burmese oppression, awakened by the entrance of British ships into Burman ports at the time of his birth; but it was not till the boy was fifteen or sixteen years old that the British took actual possession of Tavoy. Three years after this, the first Karen convert was baptized by Dr. Judson, and began immediately to preach; and the first sermon of that convert was in the house of Quala's father. The sermon was blessed to the inquiring youth, who was received into the church in the year 1830.

The first impulse of his spiritual life was to "declare what God had done for his soul, and to invite all whom he could reach to believe and live." . . . He was employed some years by the missionaries in assisting to translate the New Testament into the Karen language. For fifteen years he accompanied the missionary in his jungle tours in Tavoy and Mergui, tours sometimes extended three or four hundred miles; and they together laid the foundations of many Karen churches. Thus was this young servant of the Lord prepared for more responsible service.

Quala did not receive ordination until fourteen years after his reception into the church. Some time after this, he felt strongly moved to enter on what proved to be the great work of his life, a mission to the Karens in the province of Toungoo. This was a great trial to the churches in Tavoy and Mergui, all of which joined in a written remonstrance to the missionaries against his leaving them. It was like our sending to the heathen our most useful, learned, and valued pastors and ministers. But it was decided to be his duty to go, as may yet perhaps be true of some such men among ourselves.

Quala reached Toungoo in December, 1853, the year after that province (by the annexation of Pegu) came under the protection of English law. The first baptism he performed was in the following January. Before the close of that year, the number of converts connected with his labours was 741, who were associated in nine churches. In less than three years the number of churches was increased under his ministry to thirty, with an aggregate of 2127 members, more than 2000 of whom were baptized by Quala himself. Nor do those converts appear to have been admitted to the church without due consideration. His labours and fatigue were truly apostolic, and such was his success.

His singleness of purpose was like that of the apostle Paul. He received no salary in Toungoo; and being constantly on the move, he found it necessary for two years to leave his lovely wife, who is represented as "the flower of the jungle," behind in Tavoy. One and another of the native disciples gave him a garment when he needed it; and having no house, he got his food where he laboured.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

The wild mountain Karens, in "regions beyond," sent a petition, that he would come and tell them of the "eternal God." The English commissioner, hearing of this, offered Quala a salary from the English government if he would become the head and overseer of that wild tribe. His reply was; "Sir, I cannot do it. I will not have the money. I will not mix up God's work with government work. There are others to do this thing. Employ them. As for me, I will continue the work in which I have been engaged."

The commissioner asked, "Where do you obtain money to live on? Why do you not like money? We will give you money, and you may continue your work as a teacher, as heretofore. Will it not make it easier for you?"

He answered, "No, sir; when I eat with the children of poverty my heart sleeps. I did not leave my dear wife, and come up hither in search of silver, or agreeable food. I came to this land that its poor people might be saved. Be patient with me, sir. Were I to take your money, the wild Karens would turn against me."

Admirable man! Where shall we find many his equals in devotion to the cause of Christ?"

—The Rev. Dr. Daves, Secretary Ril, Tract Soceity, has been traveling in Russia. He says: Instruction is deeply needed; one thing is certain, that such a people need it. But the marked defect of the Russian Church is an absence of teaching. Mass and vespers are perpetual, but sermons are scarcely ever heard and without preaching, ordinances have a tendency to degenerate into mere superstitious rites. This absence of preaching renders tract distribution still more important. Pious and thoughtful Russians are beginning to feel this. Some of the monks of the Moscow monasteries have published tracts, of which there are copies. One gentleman, Bichoffskai, distributes them constantly in the railway train. It is hoped that he may prove in Moscow what Madame de P. will in St. Petersburg.

Distinctive Characters of the Greek Church.—"The churches are in the form of a Greek cross; the nave, transepts, and chancel being of equal length. The chancel—their most holy place, into which laymen may not enter, and where stands the altar, in front of which no layman may pass—is separated from the nave and transepts by the *iconastas*, on which are painted the sacred pictures, and on which are lavished the riches of the Church. There are no seats or chairs in the churches; all the people, including the Emperor himself, being required to stand or kneel. The crossing is perpetual, and the bowing gives to a large congregation the appearance of a field of waving corn. The service is sung in Slavonian, a language not generally understood by the people. There is no music, but the chanting, especially in the monasteries, is most touching—soft, melancholy, as the murmur of distant water on a still summer's eve."

Dr. Davis adds: "I saw two rites unknown to any Western Church. First, during one service, men, women, and children came in succession, kissed the cover of a book of the Gospels (silver, ornamented with precious stones), and were then marked with a cross on the forehead by the *Pope, i. e., Chief Bishop of the Russian Church*. A camel-hair brush dipped in oil was held by an attendant in a golden cup. The ceremony was designed to indicate that they were now endowed with the Holy Spirit, in virtue of the Cross. The second sight presenting itself was a number of children, from nine years old down to infancy, in the Church of St. Isaac, brought to partake of their 'first communion.' Were the significancy of these rites taught in sermons or tracts the people might learn something of the essentials of Christianity; but there is no reason to believe that the multitude regard either ceremony, *except as a charm*."

—It is a remarkable fact that Crémieux, the President of the Universal Israelite Alliance, should be one of the chief rulers of France, and that the Israelite should have the seat of his government as a guest in the Roman Catholic Bishop's palace at Tours.

The following letter has been received from the Bible Society's agent in Rome:—"At last the Bible is in Rome, and four, if not six, of the Society's colporteurs are in this city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The first to get in—and he was determined to be the first—was Frandini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native city. I have not seen all the men yet, but expect to do so this evening. It is premature to say what reception the Bible may receive from those to whom it is offered for the first time, but from the little I saw when one of the colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is 'sacra.' Such prejudice, such confounding of the false with the true, will, I trust, soon give way to feelings and views that are wiser and more enlightened."

—The Rev. William Clark, labouring under the direction of the American and Foreign Christian Union, writes most encouragingly of the work in west Venetia:—"How thankful I am to God that I am able to speak the Slavic, for it is the language of ninety-five hundredths of all the people with whom I come in contact. I am thus able to preach Christ to these people who for fifteen centuries sat in darkness, and such is their readiness to hear the Gospel that I succeed in sowing much of its good seed among them."

In his travels he visited a neighbouring village, and respecting it he says:—"In Castelli, one hour distant, where I often visit, I find very many both men and women, who gladly listen to the truth. They bring also their children with them to the place where we meet, and ask me to speak to them, and in talking with them of the Saviour in a simple and familiar way, I always have their whole attention."

We rejoice to learn that 33 separate churches have united at Milan under the title of the "Free Italian Church," on a Scriptural basis.

—Lecture by Rev. Aubrey C. Price: "Socially, politically, and religiously the Reformation was to England as life from the dead. Oh, do not allow the work of your fathers to be undone. They shed cheerfully their hearts' blood to purchase for you a glorious heritage. They cry to you from yonder heaven of God to defend that heritage, and not to yield one inch, or one faction of an inch, to the foe, who would rob you of all. The sacerdotalism, from which they set you free, and to which Romanizing Ritualism would lead you back, is the direst and the heaviest curse that can ever fall upon any country It is a curse to the individual, for it robs him of his right of free thought and inquiry, and teaches him to put his conscience, to a fearful extent, into the keeping of a man like himself, it is a curse to the family, for it introduces discord, and sows the seed of distrust, where all should be harmony and mutual confidence. It is a curse to society for it dislocate and too often destroys the different relations sanctioned and established by God Himself. It is a curse to the body politic, for wherever in the world's history it has prevailed, it has hindered the growth, paralysed the energies, and dwarfed the minds of the people who have been weak enough, or mad enough to put themselves under its blighting and enorvating influences. And above all, it is a curse. a withering and a terrible curse, in a religious aspect for it destroys all sense of the personal responsibility and personal relation of each soul to its Almighty Creator, and encourages in its stead a habit of reliance upon a *priest*. The *priest* alone can admit into the fold by Baptism. The *priest* alone can convey Christ in the Eucharist. The *priest* alone can administer extreme unction. The *priest* alone keeps the keys that must open for him the world of future joy or future misery. And so the man ceases to be a free, moral agent, and becomes the wretched slave and the blind tool of the *priest*.

PASSENGERS SAILED.

Per P. and O. S. S. *Malta*, 17*th*:

For Southampton.—Mrs. Walton, Mrs. Bower, Major and Mrs. Keays, 2 infants, ayah, and native servant. Mr., Burjorjee Eduljee Wroder, Mr. Ardasir Byramjee Kupudia Captain and Mrs. Wranson, Captain Marsh Mr. Richard Roberts, Captain and Mrs. Beanes and three children, and Mr. C. W. Tayleur.

Per S. S. *Arabia*, 18*th*:

For Genoa.—Mr. Jacob J. Mayer, M. and Mrs. Warneken, Mrs G. E. Thomas, Mr. Carter, Mr. H. Durham, Mr. C. Egan, Mr. and Mrs. and two Haddaway, Mr. DeRenzy, Captain Cutbeil Mr. G. W. V. Yule, and Misses.

Per *Oreste* 21*st*:

For Beste.—Major and Mrs. Jackson, Mrs. Macartney, Mr. and Miss Chapman and 2 children, Miss Chittendom, Rev. Narciss Virtapid, Mr. Salciss. Capt. and Mrs. Scott, and Messrs. Henry, Berth Cond, Thomas Reeves, William Jamieson, DeCohel and Adeato Da Cooich.

PASSENGERS ARRIVED.

Per S. S. *Golconda*, 18*th*:

From Southampton.—Mrs. Rowley, Mrs. Bradford, Mr. W. Dorrance, Mr. E. Neil, Mr. J. Hogarth, Mr. N. Reid, Mrs. Killeen, Mr. R. Tallow, Mr. E. Nash, Mrs. Wright, Mr. T. Mannock, Mrs. Grant, Lieut. and Mrs. Rowcroft, Major and Mrs. Ousley, Capt. and Mrs. Welshman, Mrs. Hewlett, Miss Davies, Mrs. Newnham, Miss Sutherland, Col. and Mrs. Westropp, Mr. and Mrs. Costello, Mr. Cook, Mr. Diehl, Mr. Peyton, Mr. Bently, Rev. Mr. Clark, Mrs. Mainstay, Miss Ashburner, Miss Pinnock, Capt. and Mrs. Bushby, Mr. Schroff, Col. Spilbury, Mrs. Neuberg, Mrs. Lindsley, Mr. and Mrs. Lockie, Mr. Sandeman, Mr. Strachan, Mr. Collingridge, Mr. Carew, Mr. Richardson, Miss Chester, Mr. Archard, Mr. Pollock, Mr. Phillips, Rev. Mr. and Mrs. Deimler Mr. Livingstone, Mr. Winch, Mr. Lloyd, Mr. Reynolds, Mr. Crema, Mr. Weyer. Mr. and Mrs Grigor, Mr. Lucius, Mr. Bourke, Capt. Millett, Mr. Johonstone, Mr. and Mrs. Kingston, Archbishop Steins, Mr. Lands, 9 children, 1 European female servant.

Company's employes—Capt. Roskell, Mr. Elliston, Mr E. Pilgrim.

From Aden—Mr. Lorraine.

DOMESTIC OCCURRENCES.

BIRTH.

SHAW—Dec. 17th, at Colaba, Mrs. James Shaw, of a daughter.

MARRIAGES.

BUTCHER—MALPAS—Dec. 12th, at St. Andrew's Church, Madras, by the Rev. Clifford A. Bell, Emily Charlotte Utinia, second daughter of Rev. Henry Malpas, of Bristol, to Louis Holt Butcher, C. E., of Sholapoor.

HUNTER—MORRIS—Dec. 15th, at Rutnagherry, by the Rev. E. N. Dickenson, M. A., Woodburn Hunter, Esq., Royal Artillery, to Marion, only daughter of the late Major-General T. G. Morris, Bombay Army.

BARTLING—DAVIES—Dec. 20th, at Munmar, by the Rev. G. T. Carruthers, M. A., Carl Heinrich Bartling, Esq., C.E., to Laura Morgan, daughter of Charles Davies, Esq., C.E., Munmar.

DENT—TOMKINS—Dec. 20th at Ahmedabad, by the Rev. W. Clark, Chaplain, Henry Francis Dent, C. prob 3rd K. O. Hussars, to Louisa, only daughter of the late Rev. John Tomkins.

LEWIS—ROBERTS—Dec. 22nd, at St. Thomas's Cathedral, by the Rev. C. T. Wilson, M.A. Henry Lewis, Esq., Bombay, of Messrs. Pelly & Co., to Mary Audin, relict of the late R. Roberts, Esq. of Messrs. Nicol, Co., and eldest daughter of the late Francis Clough, Esq., Bombay.

DEATHS.

WARD—Dec. 16th, at Deolalee, the beloved wife of F. C Ward, Barrackmaster, R.H.A., aged 33 years.

TAYLOR—November 16th, at Brighton, May Nicolson infant daughter of Mr. and Mrs. Andrew Taylor.

Advertisements.

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THE BOMBAY BAPTIST MISSION LORD'S day services are held at 1, Grant Buildings, Colaba, at 11 A. M.; and at 5, Clare Road, Byculla, at 6 P. M.

Terms of Advertising: For 8 lines and under Rs. 2. repetion, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2 for 50 lines and under Rs. 6; repetition, Rs 3

Printed and published for the proprietors, by WILLIAM BOYD, Manager, ORIENTAL PRESS BOMBAY.—December 24th 1870.